

A
SECOND COLLECTION
OF
SCARCE and VALUABLE
TRACTS,

ON THE MOST

Interesting and Entertaining Subjects :

But chiefly such as relate to the

History and Constitution of these Kingdoms.

Selected from an infinite Number in *Print and Manuscript*, in the ROYAL,
COTTON, SION, and other Public, as well as Private Libraries ;

Particularly that of the late Lord SOMMERS.

Revised by EMINENT HANDS.

V O L. III.

*The Bent and Genius of the Age is best known in a free Country by the Pamphlets
and Papers that come daily out, as the Sense of Parties, and sometimes the Voice
of the Nation.*

Preface to KENNET's Register.

Judex qui aliquid statuit, unâ parte auditâ tantum et inauditâ alterâ, licet æquum
statuerit, haud æquus fuerit.

Ld. Cook & Just. Inf.

L O N D O N :

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Dominion, and his Kingdom is from Generation to Generation; and all the Inhabitants of the Earth are reputed as nothing, and he doth according to his Will in the Army of Heaven, and amongst the Inhabitants of the Earth: And none can stay his Hand, or say unto him, what doth thou? At the same time my Reason returned unto me; and for the Glory of my Kingdom, my Honour, and Brightness returned unto me, and my Counsellors, and my Lords fought unto me, and I was established in my Kingdom, and excellent Majesty was added unto me. Now therefore I Nebuchadnezzar praise and extol, and honour the King of Heaven, all whose Works are Truth, and his Way is Judgment, and those that walk in Pride he is able to abase, Dan. iv. 34, 35, 36, 37.

How long he lived after this is uncertain, but all agree that he reigned about twenty Months Co-partner with his Father in the Kingdom, and about three and forty Years by himself alone.

Whilst *Nebuchadnezzar* King of *Babylon* raged in *Judea*, God prepared a Worm, which in due Time should eat out this spreading Tree, by reason of the Cry of his poor People which entred into his Ears: According to that of the Psalmist, *Psal. cxxxvii. 8, 9. O Daughter of Babylon, who art to be destroyed: Happy shall be he that rewardeth thee, as thou hast served us. Happy shall be he that taketh and dasheth thy little ones against the Stones.* For in this very Year was *Cyrus*, the *Perso-Median* born; whose Father was a *Persian*, and his Mother a *Mede*; of whom this very *Nebuchadnezzar* at the Hour of his Death, uttered this Prophecy: *There shall come a Persian Mule*, who shall make use of your Devils, as his Fellow-Soldiers, to bring you into Bondage.* He calls *Cyrus* a *Mule*, because he was to be born of a Father and Mother of two diverse Nations.

The LIFE and DEATH of *CYRUS* the Great, the first Founder of the Empire of the *MEDES* and *PERSIANS*; represented by the *Breast*, and *Arms of Silver*, in that Image, *Dan. ii. 32.* and by a *Bear*, *Dan. vii. 5.* and by a *Ram with two Horns*, *Dan. viii. 3, 20.* and the Deliverer of the *Israelites* out of *Babylon*, the Seventy Years of their Captivity being expired. Whereby much Light is given to many of the Prophecies of *Isaiah*, *Jeremiah*, *Ezekiel*, and *Daniel*. By *Samuel Clarke*, sometime Minister in *St. Bennet Fink*, London. Printed 1664.

CYRUS was the Son of *Cambyfes*, King of *Persia*, by *Mandanes* the Daughter of *Astyages*, King of *Media*; he was so named by the Prophet *Isaiah*, almost two hundred Years before he was born, *Isa. xlv. 1, 4. Thus saith the Lord unto Cyrus his anointed, &c.*

Cyrus's

Cyrus's first Education was under his Father *Cambyfes*, with whom he lived till he was twelve Years old, and somewhat more; at which time, he was sent for, together with his Mother *Mandanes*, by his Grandfather *Astyages*, into *Media*.

In *Media* he served *Astyages*, first as one of his Halberdiers, and then as one of his Armour bearers till he was called home into *Persia* by his Father *Cambyfes*, when as yet he had one Year to spend at School; and when he had spent sixteen Years at School amongst Boys, he spent ten Years more amongst Youths.

When *Cyrus* was now almost sixteen Years old, *Evilmerodach* the King of *Assyria*, being about to marry a Wife, called *Nicotris*, made an Inroad with a great Army of Horse and Foot, into the Borders of *Media*, there to take his Pleasure in Hunting, and harrassing of the Country: against whom *Astyages*, and *Cyaxares* his Son, and *Cyrus* his Grandchild, who then first began to bear Arms, being but about fifteen or sixteen Years old, marched out, met with him, and in a great Battle, overthrew him, and drove him out of his Borders. Indeed the Death of *Nebuchadnezzar*, the Father of *Evilmerodach*, gave Courage to those that had found him a troublesome Neighbour, to stand upon prouder terms with the *Babylonians*, than in his flourishing Estate, they durst have used.

But *Evilmerodach*, being too proud to digest this Loss which he had received by the *Medes* and their Allies the *Persians* under *Cyrus*, he drew unto his Party the *Lydians*, and all the People of the *Lesser Asia*, with great Gifts and strong Persuasions, hoping by their Assistance to overwhelm his Enemies with a strong Invasion, whom in vain he had sought to weary out by a lingering War.

The Issue of these great Preparations made by *Evilmerodach* against the *Medes*, was such as opened the way to the fulfilling divers Prophecies, which were many Years before uttered against *Babel*, by *Isaiah* and *Jeremiah*. For the *Babylonians* and their Confederates, who, trusting in their Numbers, thought to have buried the *Medes* and *Persians* under their thick Showers of Arrows and Darts, were encountered with an Army of stout and well trained Men, weightily armed for close Fight, by whom they were beaten in a great Battle, wherein *Evilmerodach* was slain. After which, that great Empire, that was raised and upheld by *Nebuchadnezzar*, was grievously shaken and enfeebled under his unprosperous Son, and left to be sustained by his Grandchild *Belsazzar*: A Man more like to have overthrown it when it was greatest and strongest, than to repair it when it was in a way of falling.

Xenophon relates the Matter thus; when the *Babylonian* had enlarged his Empire with many Victories, and was become Lord of all *Syria*, and many other Countries, he began to hope, that if the *Medes* could be brought under his Subjection, there would not then be left any Nation adjoining, able to make Head against him. For the King of the *Medes* was able to bring into the Field sixty thousand Foot, and ten thousand Horse, to which the Forces of *Persia* being joined, made an exceeding great Army.

Considering therefore the Strength of such a Neighbour, he invited *Cresus* King of *Lydia*, a Prince very mighty both in Men and Treasure, and with other Lords of *Asia the Less*, to his Assistance, alledging that those *Eastern Nations*, were very powerful, and so firmly conjoined by League, and many Alliances,

Alliances, that it would not be easy, no nor possible for any one Nation to resist them.

With these Suggestions, backed with rich Presents, he drew to himself so many Adherents, as he compounded an Army of two hundred thousand Foot, and sixty thousand Horse: Of which ten thousand Horse, and forty thousand Foot were brought by *Cræsus*, who had great Cause of Enmity against the *Medes*, for that they had made great Wars against his Father *Allyattes*. Whereupon *Cyrus* was by his Father *Cambyses*, and the Council of the Kingdom, made General of the *Persian* Army, and sent away into *Media* with thirty thousand Soldiers, and one thousand Commanders, all of equal Authority under him; and when he came thither, he was also made by his Uncle *Cyaxares*, who had sent for him, General of the *Median* Forces, and the Management of the War against the *Babylonian* was wholly committed to him; with this Army he marched against *Evilmerodach*, and his Associates, and in a very bloody Battle, overthrew them. In which Defeat *Evilmerodach*, King of *Babylon*, being slain, so many of his Subjects revolted, that *Babylon* itself could no longer be secured, but by the help of Mercenaries, paid with great Sums of Money out of *Asia the Less*, *Egypt*, and other Countries, which new levied Forces were also defeated, and scattered by *Cyrus*, who following his Advantage, possessed himself of a great Part of the *Lesser Asia*. Those *Persians* which followed *Cyrus*, and were by him levied, are reckoned to be thirty thousand Foot, of which one thousand were armed Gentlemen; the rest of the common sort were Archers, and such as used the Dart, or Sling.

Cræsus, notwithstanding the Men lost, and the Treasure spent in the Quarrel of the *Babylonians*, yet did he conquer *Æolis*, *Doris*, and *Ionia*, Provinces possessed by the *Greeks* in *Asia the Less*, adjoining to his Kingdom of *Lydia*. He gave Laws also to the *Pbrygians*, *Bitbrynians*, *Carians*, *Cyrians*, *Paphlagonians*, and other Nations. He also enforced the *Ephefians* to acknowledge him for their Lord; he also obtained a signal Victory against the *Sacæans*, a Nation of the *Scythians*; all which he performed in fourteen Years.

And being now confident by reason of his good Successes, and withal, envious at *Cyrus's* Fame and Prosperity; doubting also that his great Victories might in the end grow perilous to himself, he consulted with the Oracle of *Apollo**, whom he presented with marvellous rich Gifts, what Success he might hope for in his Undertakings against *Cyrus*; from whom he received this ambiguous Answer, *Cræsus Halym penetrans, magnam pervetet opum vim*: *Cræsus* passing over the River *Halys*, shall dissolve a great Dominion: For the Devil being doubtful of his Success, gave him this Riddle, which might be construed either way, to the Ruin of *Persia*, or of his own *Lydia*.

Hereupon *Cræsus* (interpreting it as he most desired) resolved to stop the Course of *Cyrus's* Progress, and therefore despised all the Arguments used by *Sandanes* to the contrary, who desired him to consider afore-hand, that he provoked a Nation inhabiting a barren and mountainous Region; a People not covered with the soft Silk of Worms, but with the hard Skins of Beasts; not fed with Meat to their Fancies, but content with what they found; Drinkers of

Water, and not of Wine; and in a word, a Nation warlike, patient, valiant, and prosperous, over whom if he became victorious, he could thereby enrich himself in nothing but Fame, in which he already excelled: and if by them he should be beaten, and subdued, so great would his Loss appear of all things, which the World makes account of, that the same could neither be hastily recounted, nor easily conceived.

Notwithstanding this solid, and seasonable Counsel, *Cræsus* having prepared a powerful Army, advanced with the same toward *Media*: But in his Passage he was retarded at *Pterium*, a City of *Cappadocia* of great Strength; which whilst he attempted, both by Power and Policy to take and conquer, *Cyrus* came on, and found the *Lydians* encamped before it. Neither of these Champions were inferior to other, either in Strength, or Opinion. For out of doubt, *Cræsus*, as he excelled any Prince of that Age in Riches and Ability, so was he not inferior unto any in Territories and Fame, that then lived. *But Kingdoms and Commonwealths have their Increase and Periods from Divine Ordinance.* This Time was the Winter of *Cræsus's* Prosperity, the Leaves of his flourishing Estate being ready to fall; and that of *Cyrus* but in the first Spring and Flower; *the God of all Power had given a Date to the one, and a Beginning of Glory to the other.*

When these two Armies were in view of each other, after diverse Skirmishes had passed between them, the *Persians* and *Lydians* began to join together, and to encounter each other in gross Bodies; and as either of them began to retreat, fresh Supplies were sent in from both their Kings. And as the *Persians* had somewhat the better of the Day, so when the dark Veil of Night had hidden each Army from the others View, *Cræsus* doubting what Success the rising Sun might bring with it, quitted the Field to *Cyrus*, and with all speed possible, retreated towards his own Country, and taking the next way thither, he recovered *Sardis*, the first City of *Lydia*, and his regal Seat, without any Pursuit made by *Cyrus* to retard him; where, being arrived, and nothing suspecting *Cyrus's* Approach, or any other War for that Winter, he dismissed his Army, and sent the Troops of his sundry Nations to their own Provinces, appointing them to re-assemble at the end of five Months, acquainting his Commanders with his intent of renewing the War at the time appointed.

The Morning being come, *Cyrus* finding that the *Lydians* were departed, put his Army in order to pursue after them, yet not so hastily, and at their Heels, as to be discovered. But getting good Intelligence of *Cræsus's* Proceedings, he so ordered the matter that he presented not himself before *Sardis*, till such time as *Cræsus* had disposed of his Army, and sent them to their Winter-Quarters. His coming being altogether unlooked for, and unfeared, he had Opportunity enough to surround *Sardis* with his Army, wherein *Cræsus* had no other Companies than the Citizens, and his ordinary Guards, insomuch as after fourteen Days Siege, *Cyrus* took the City by Storm, and put all to the Sword that made Resistance.

Cræsus now having neither Arms to fight, nor Wings to fly, in this common Calamity, he thrust himself into the Heap, and Multitude of his miserable Subjects, and had undergone the same Lot with the rest of the vanquished Persons, had not a Son of his, who had been dumb all his Life before (by the Extremity

of Passion and Fear) cried out to a common Soldier, who was with a drawn Sword pursuing his Father, that he should not kill *Cræsus*. Hereupon he was taken and imprisoned, and despoiled of all things, but only the expectation of Death. Shortly after he was bound with Fetters, and placed upon a large and high Pile of Wood, to be burnt to Ashes thereon. To which, when Fire was set and kindled, *Cræsus* remembering the Discourse which long before he had with *Solon* the *Athenian* Lawgiver, he thrice cried out, O *Solon*, *Solon*, *Solon*, and being demanded what he meant by the Invocation of *Solon*, he at first used Silence: But being urged again, he told them, that now he found that true, which wise *Solon* had long since told him; *That many Men in the Race and Course of their Lives might well be accounted fortunate; but no Man could discern himself to be happy indeed till his End.*

Of this his Answer, *Cyrus* being speedily informed, and thereby being put in mind of the Mutability of Fortune, and of his own Mortality, he commanded his Ministers of Justice, speedily to withdraw the Fire, and to save *Cræsus*, and bring him to his Presence; which being done, *Cyrus* demanded of him, who it was that had persuaded him; or what Reason had instigated him to invade his Territories, and to make him, of a Friend, an Enemy? To which *Cræsus* thus answered: *It was thy prosperous, and my unprosperous Destiny (the Grecian Gods withall flattering my Ambition) that were the Inventors, and Conductors of Cræsus's War against Cyrus.*

Cyrus being much affected with this Answer of *Cræsus*, and bewailing his Estate, though he was victorious over him, did not only spare his Life, but entertained him ever after as a King and his Companion; thus *Herodotus* relates it. But *Xenophon* saith, that *Cyrus* did entertain *Cræsus* friendly at the first sight, and makes no mention of any such cruel Intent of burning him alive; and this may seem the more probable, because *Cræsus* was his Grandmother's Brother, and its very likely that Nearness of Alliance might withhold *Cyrus* (if he had been vicious, which he was not) from so cruel a Purpose as to have burnt him alive.

When *Cyrus* afterwards passed with his Army over *Araxes* into *Scythia*, he left *Cræsus* to be a Companion, and Counsellor to his Son *Cambyfes*, whom he made Governor over his Empire in his Absence, with whom he lived all the Reign of *Cyrus*, and did afterwards accompany *Cambyfes* in his Expedition into *Egypt*, where he hardly escaped his tyrannous Hands. At this time the Races of three of the greatest Kings in that Part of the World came to an end; to wit, of the *Babylonians*, *Medians*, and *Lydians*, in *Babkazzar*, *Xiaxares*, or *Darius Medus*, and *Cræsus*.

After this *Lydian* War ensued the great Conquest of *Babylon*, which gave unto *Cyrus* an Empire so large and mighty, that he was justly reputed the greatest Monarch then living upon the Earth. How long time the Preparations for this great Action took up, is uncertain, only it seems that ten whole Years did pass between his taking of those two Cities of *Sardis* and *Babylon*; which time was not wholly spent in providing for the *Assyrian* War, but much of it in settling the Estates which he had already purchased; *Ctesias* also tells us, that during this time *Cyrus* invaded *Scythia*, and being victorious over that Nation, he took *Amorges* their King Prisoner; but being in a second Battle overthrown by *Spartakha*, the Wife of *Amorges*, himself was taken Prisoner, and so one King was re-

leaved for the other. *Gobrias* about this time (a Nobleman, whose only Son, the King of *Babylon*, in his Father's Life-Time, had in a hunting Match, villainously slain) together with his Friends, revolted to *Cyrus*.

It is very probable also, that no small part of those Troubles which sprang up in the *Lower Asia*, grew soon after *Cyrus's* Departure with his victorious Army, before the Conquest was fully established. For after *Cyrus* was returned out of *Asia the Less*, many Nations which were formerly conquered by *Craesus*, and now by *Cyrus*, revolted from him; against whom he employed *Paëtius*, and then *Harpagus*, who first reduced the *Phocians* under their former Obedience; and then the rest of the *Greeks* that inhabited *Asia the Less*, as the *Ionians*, *Carians*, *Æolians*, and *Lycians*, who, very resolutely (according to the Strength they had) defended themselves; but in the Attempt upon *Babylon* itself, it is not to be questioned but *Cyrus* employed all his Forces, having taken Order beforehand, that nothing should be able to divert him, or to raise that Siege, or to frustrate that Work upon which he did set all his rest.

And great Reason there was, that he should improve all his Policy and Strength unto the taking of that City, which, besides the Fame and Reputation that it held, as being the Head of an Empire, which depended thereupon, was so strongly fortified with a treble Wall of great height, and surrounded with the Waters of *Euphrates*, that were unfordable, and so plentifully victualled for many Years, that the Inhabitants were not only free from Fear, and doubt of their Estate, but through their Confidence, they derided, and despised all the Projects and Power of their Besiegers.

For not long before, *Nicotris*, the Mother of *Belsbazzar*, a witty and active Woman, foreseeing the Storm that was ready to fall upon *Babylon* from the *Medes*, to hinder their passing the River by Boats into *Babylon*, she turned the River *Euphrates*, which before ran with a strait and swift Course, drawing it through many winding Channels, which she had cut for that purpose, whereby she made it to run more slowly than formerly it did; and then she raised a huge Dam upon each Side of the River; and up the River from the City-ward, she digged a vast Pond, which was every way three or four hundred Furlongs wide, into which she turned the River, thereby leaving the old Channel of the River dry; which done, she fell to work, and fenced the Banks within the City with Brick-Walls, and raised the Water-Gates, answerable in every point to the rest of the Walls, which were made on the farther side of the Channel, round about the City. She built also a stately and magnificent Bridge of Stone in the midst of the City, which joined to the King's Houses, that stood on each side the River; and having finished all her Works and Fortifications, she turned the River out of the Pond into its right Channel again.

And now came *Cyrus* to invade the Country of *Babylon*, and appeared before the Wall of the City, and there challenged the King to a Duel, or single Combat, but he refused it. At this time *Gadatis*, a Nobleman of *Babylon*, whom *Belsbazzar* had gelt, upon a Jealousy that he had of him with his Wife, fell over to *Cyrus*, in Revenge whereof the *Babylonians* sallied out, and fell upon his Lands; but *Cyrus* set upon them, and routed them; at which time the *Cadusii*, whom *Cyrus* had appointed to bring up the Rear of his Army, unknown to *Cyrus*, set upon a Country lying near to the City; but the King of *Babylon* falling
out.

out upon them, cut them all off. Yet *Cyrus* quickly revenged the Death of his Men; and then came to an Agreement with *Belshazzar*, to hold truce with the Ploughmen on both sides, and the War to go on between the Souldiers only. After which, passing beyond the City, he took in three of their Forts, and so returned into the Confines of *Affyria*, and *Med.a*, and thither, upon his Invitation, came his Uncle *Cyaxares*, and was by him honourably received, and entertained in a Pavillion, that had been the King of *Affyria's*: and Winter now approaching they entered into Consultation to provide things necessary to maintain the Siege.

The only Hope of *Cyrus* with his *Medes* and *Persians* (who despaired of carrying by Assault a City so well, and strongly fortified, and manned) was in cutting off all Supplies of Victuals, and other Necessaries; Whereof, though the Town was said to be stored sufficiently for more than twenty Years, yet might it well be imagined, that amongst such a World of People as dwelt within those Walls, one great Want or other would soon appear amongst them, and vanquish the Resolution of that unwarlike Multitude. Yet in expecting that Success of this Course, the Besiegers were likely to endure much Hardship, and Travel, and that all in vain, if they did not keep strict Watch, and sure Guards upon all the Avenues, and Quarters of it.

Which that he might the better do, he caused presently a vast Trench, both for Breadth and Depth to be cast round about the Walls of the City, casting the Earth ever towards his own Army, and made store of Bulworks all along upon it, for his Guards to be upon: and then, dividing his whole Army into twelve parts, he ordered that each of them should Watch his Month, by turn.

And yet this was a very hard Work, considering the vast Circuit of those Walls which they were to gird in, having neither Men enough, nor yet sufficiently assured to their Commander; the consideration whereof ministred unto the *Babylonians*, matter of good Pastime, when they saw the *Lydians*, *Phrygians*, *Capadocians*, and others, quartered about their City to keep them in, who, having been their ancient Friends, and Allies, were more like to join with them, if occasion were offered, than to use much diligence on the behalf of *Cyrus*, who had, as it were but yesterday, laid upon their Necks the galling Yoke of Servitude.

Whilst the Besieged were thus pleasing themselves with this foolish Fancy, and vain Mirth (the ordinary Forerunners of sudden Calamity) *Cyrus*, who by God that set him on work, was made strong, valiant, constant, and inventive, devised, and by the Labour of his Men, digged so many Channels as were capable of receiving the Waters of *Euphrates*, and so to draw the same from the Walls of *Babylon*, that thereby he might make his Approaches the more facile, and assured; which, when by the Labour of many Hands he had performed, he waited for a fit time wherein to put in Execution, what he had designed. For he had left in each of the Trenches towards the River, certain Banks, or Heads uncut till he saw his Opportunity.

Now *Belshazzar* finding neither any Want or Weakness within the City, nor any possibility for his Enemies without to approach the Walls, by reason of the great River that surrounded them, he prepared an exceeding sumptuous Feast, publick Plays, and other Pastimes, and thereto invited a Thousand of his Princes, or Nobles, besides his Wives, Courtezans, and others of that Trade. This he did, either to let the Besiegers know that his Provisions were sufficient, not only for

for all needful Uses, but even for Superfluity, and Excess; Or because he hoped that his Enemies by this time were discouraged, and even broken under their manifold Disasters; Or else he made this Feast in Honour of *Bell*, his most adored Idol: or lastly, because it was his Birth, or Coronation Day: Or for many, or most of these Reasons.

Yea, he was not contented to use, and shew such Magnificence as no Prince else could equal, but he lifted up himself against the God of Heaven, *Dan. v. 23.* For he, his Princes, his Wives, and his Concubines, made Carousing Cups of the Golden, and Silver Vessels which his Grandfather *Nebuchadnezzar* had taken out of the Temple which was at *Jerusalem*; and in Contempt of the Lord of Heaven, he praised his own Puppets made of Gold, and Silver, and Brass, and Iron, and Wood, and Stone; Whilst *Belshazzar* was thus triumphing, and had his Brains well filled with Vapours, he beheld a Hand, which by Divine Power wrote upon the Wall that was opposite to him, certain Words which he understood not, wherewith, so great a Fear, and Amazement seized upon him, that the Joints of his Loins were loosed, and his Knees smote one against another; Which Passion when he had in some measure recovered, he cried aloud to bring in the Astrologers, the *Chaldeans*, and the Southsayers, promising them great Rewards, and the third Place of Honour in his Kingdom, to him that could read, and expound the Writing: But it exceeded their Art, and Skill.

In this Disturbance and Astonishment, the Queen, hearing what had passed, came in, and observing what Distraction the King was in, after Reverence done, she used this Speech; *O King live for ever; Let not thy Thoughts trouble thee, nor let thy Countenance be changed; there is a Man in thy Kingdom in whom is the Spirit of the holy Gods, and in the Days of thy* Father Light, and Understanding, and Wisdom like the Wisdom of the Gods was found in him, whom the King Nebuchadnezzar thy † Father, the King I say, thy Father, made Master of the Magicians, the Astrologers, the Chaldeans, and the Southsayers; For as much as an excellent Spirit, and Knowledge, and Understanding, in interpreting Dreams, and shewing of hard Sentences, and dissolving of Doubts were found in the same Daniel, whom the King named Belshazzar. Now let Daniel be called, and he will shew the Interpretation.*

This Queen was either the Grandmother, or the Mother of *Belshazzar*; For it appears that she was not any of the King's Wives, because she was absent from the Feast, and in regard of her Age, past banquetting, and dancing; Yet upon the report of the Miracle, she came in to comfort, and cheer up the King; and whereas *Daniel* was forgotten, and neglected by others, of younger Years, and latter times, this old Queen remembered well, what *Daniel* had done in the Days of *Nebuchadnezzar*, Grandfather to this *Belshazzar*, and kept in Mind, both his Religion, and Divine Gifts.

When *Daniel* was brought into the King's Presence, he said unto him: *Art thou that Daniel, which art of the Children of the Captivity of Judah; whom the King my ‡ Father brought out of Jewry? I have heard of thee, that the Spirit of the Gods is in thee, and that Light, and Understanding, and excellent Wisdom is found in thee; and now the Wise-men and the Astrologers have been brought in before*

* Or Grandfather.

† Or Grandfather.

‡ Or Grandfather.

before me, that they should read this Writing, and make known to me the Interpretation thereof, but they could not do it : And I have heard of thee that thou canst make Interpretations, and dissolve Doubts : Now if thou canst read the Writing, and make known to me the Interpretation thereof, thou shalt be clothed with Scarlet, and have a Chain of Gold about thy Neck, and shalt be third Ruler in the Kingdom.

But Daniel made answer in a far different Stile from that which he had used to his Grandfather ; For the Evil which he had foretold to *Nebuchadnezzar* he wished that it might befall his Enemies : But to this King (whose Contempt of God and vicious Life he hated,) he answered in these Words ; *Let thy Gifts be to thy self, and give thy Rewards to another ; Yet I will read the writing to the King, and make known to him the Interpretation :* which yet before he did, he shewed him the Cause of God's Judgments against him, and the Reason of this terrible Sentence, whereof the King and all his Wise-men were utterly ignorant, the Substance whereof is this, That *Belshazzar*, forgetting God's Goodness to his Father, whom all Nations feared, and obeyed, and yet for his Pride, and Neglect of those Benefits, as he had deprived him of his Estate, and Understanding ; so upon the Acknowledgement of God's infinite Power, he restored him to both again ; *And thou his Son* (said he) *O Belshazzar, hast not humbled thy Heart, though thou knowest all this, but hast lifted up thy self against the Lord of Heaven, and they have brought the Vessels of his House before thee, and thou and thy Lords, thy Wives and thy Concubines have drank Wine in them, and thou hast praised the Gods of Silver, and Gold, &c. and the God in whose hand thy Breath is, and whose are all thy Ways, hast thou not glorified : Then was the part of the Hand sent from him, and this Writing was written, Mene, Mene, Tekel, Upharsin, Whereof this is the Interpretation : Mene, God hath numbred thy Kingdom, and finished it : Tekel, Thou art weighed in the Ballances, and art found wanting : Peres, Thy Kingdom is divided, and given to the Medes, and Persians.*

The very Evening or Night of this Day, wherein *Belshazzar* thus feasted, and wherein these things were done, *Cyrus*, either by his Espeials or being inspired by God himself, whose Ensign he followed in these Wars, finding the Time, and Opportunity fit for him, even whilst the King's Head, and the Heads of his Nobility, were no less distempered with the Vapours of Wine, than their Hearts were with the Fear of God's Judgments, he caused all the Banks, and Heads of his Trenches, to be opened, and cut down with all Speed, and Diligence, whereby that great River *Euphrates* was quickly drawn dry, and himself with his Army passing through the Channel which was now dry, without any opposition, they easily made their entrance into the City, finding none to disturb them ; *Invadunt urbem somno, vinoq ; sepultam* : All the Town lay buried in Wine and Sleep ; and such as came in the *Persians* way, were put to the Sword unless they saved themselves by Flight, as some did, who ran away crying, and filled the Streets with an uncertain Tumult.

Such of the *Assyrian* Lords as had formerly revolted from *Belshazzar* to *Cyrus*, did now conduct a selected Company to the King's Palace, which being easily forced by them, they rushed strait into the Chamber where the King and his Princes were banqueting, and there slew both him and them without Mercy, who strove in vain to keep those Lives, which God had newly threatned to take

take away. Now was that Prophecy fulfilled, *Jer. li. 30, 31, 32. The mighty Men of Babylon have forborn to fight; they have remained in their Holds; their Might hath failed; they became as Women; they burnt their dwelling Places; her Bars are broken. One Post shall run to meet another, and one Messenger to meet another, to shew the King of Babylon, that his City is taken at one End. And that the Passages are stopped (viz. of the River Euphrates) and the Reeds they have burnt with Fire, and the Men of War are affrighted; The Prophet Isaiab also, two hundred Years before this Subversion of Babylon, in his forty-seventh Chapter, elsewhere, describeth this Destruction so feelingly, and lively, as if he had been present, at the terrible Slaughter there committed, and had seen the great and unfear'd Change, and Calamity of this great Empire; Yea, and had also heard the Sorrows and Bewailings of every surviving Soul, thereunto subject; which Prophecy he begins with these Words; Come down and sit in the Dust, O Virgin Daughter of Babylon, sit on the Ground; there is no Throne, O Daughter of the Chaldeans: For thou shalt no more be called tender, and delicate, &c. And though it cannot be doubted that God used Nebuchadnezzar, and the Chaldeans as his Instruments to punish the Idolatry, and Wickedness of the Jews, yet did he not forget that in the Execution of God's Judgments, they had used much Rigour, and Extremity; as we see *Isaiab, xlvii. 6. I was wroth with my People; I have polluted mine Inheritance, and given them into thine Hand; Thou didst shew them no Mercy; Upon the Ancient hast thou very heavily laid the Yoke; and again, I will rise up against them, says the Lord of Hosts, and will cut off from Babel the Name, and the Remnant, and the Son, and the Nephew: Meaning Evilmerodach, and Belshazzar. And again, Isa. xlii. 15, &c. Every one that is found shall be thrust through; and every one that is joined to them shall be slain with the Sword; their Children also shall be dashed to pieces before their Eyes, their Houses shall be spoiled, and their Wives ravished. Behold, I will stir up the Mede against them, which shall not regard Silver, and as for Gold, they shall not delight in it; their Bows also shall dash the young Men to Pieces, and they shall have no pity on the Fruit of the Womb; their Eye shall not spare Children. And Babylon, the Glory of Kingdoms, and Beauty of the Chaldees Excellency, shall be as when God overthrew Sodom, and Gomorrah, &c. Read also Chapter fourteenth. No Historian that was either present at this Victory of Cyrus, or that received the Report from others truly as it was, could better describe, and leave the same to Posterity after it was acted, than *Isaiab* hath done in many parts of his Prophecy, which were written two hundred Years before any of these things were attempted.**

The Greatness and Magnificence of *Babylon* were it not by diverse grave Authors recorded, might seem altogether fabulous; for it is reported for truth, that one Part of the City knew not that the other was taken three Days after; which is not impossible, if we consider the vast Circumference of it. *Diodorus Siculus* saith, that it was in Compass three hundred and sixty Furlongs, which make forty five Miles. The Walls were so thick, that six Chariots might pass in Front thereon, and they were three hundred and sixty-five Foot high, adorned and beautified with one hundred and fifty Towers. *Strabo* gives a greater Circuit, reckoning it at three hundred eighty five Furlongs, which makes forty eight Miles and one Furlong. *Herodotus* finds the Compass yet to be greater, namely four hundred and eighty Furlongs in Circuit; the Thickness of the Wall he measures

asures at fifty Cubits, and the Height at two hundred of the same regal Cubits. For Entrance, it had a hundred Gates of Brass, with Posts, and Hooks to hang them on of the same Metal; and therefore did the Prophet *Isaiab* rightly entitle *Babylon, The Princess, and Glory of Kingdoms*, Isa. xlvii. 5. and xliii. 19.

But when *Cyrus* had won her, he stript her out of her Princely Robes, and made her a Slave, dividing, not only her goodly Houses, and her whole Territory, with all the Riches therein contained amongst his Soldiers, but also bestowed the Inhabitants themselves as Bond-slaves, upon those that had taken Possession of the Goods.

Cyrus having obtained this great and signal Victory, the Glory of which was a Reward for his Service done for him, who was the Author of it, and of all Goodness, and thereby translated the Empire of the *Chaldeans* to himself, according to the Prophecies which went afore of him; in the first Year of his Empire, he made a Decree that the Captive *Jews* should return again into their own Country of *Judea*, and that they should build again the House of God in *Jerusalem*, having now endured, and finished the seventy Years Captivity foretold by the Prophet *Jeremiab*. The Tenor of which Decree was thus:

Thus saith Cyrus King of Persia; the Lord God of Heaven hath given me all the Kingdoms of the Earth, and hath charged me to build him an House at Jerusalem which is in Judah. Who is there among you of all his People? Let his God be with him, and let him go up to Jerusalem which is in Judah, and build the House of the Lord God of Israel (he is God) which is at Jerusalem: And whoever remaineth in any Place where he sojourneth, let the Men of his Place help him with Silver, and with Gold, and with Goods, and with Beasts, besides the Free-will Offering for the House of God that is in Jerusalem, Ezra i. 2, 3, 4. He also brought forth and restored the Vessels of the House of the Lord which *Nebuchadnezzar* had brought forth out of the Temple at *Jerusalem*, and had put them into the House of his Gods; these were brought forth and numbered unto *Shebbazzar* the Prince of *Judah*; and this is the number of them; thirty Chargers of Gold, a thousand Chargers of Silver, nine and twenty Knives, thirty Basons of Gold, Silver Basons of a second sort, four hundred and ten, and of other Vessels a thousand; all the Vessels of Gold and Silver were five thousand and four hundred.

The Number of *Jews* that then returned out of *Chaldea*, under their Leader *Zorobabel*, the Son of *Salatbiel*, and Nephew to King *Jeconias*, and *Joshua* the Son of *Josedech*, the High Priest, were about fifty thousand: And as soon as they arrived at *Jerusalem*, they built an Altar to the living God, and sacrificed thereon according to their Law, and afterwards bethought themselves how to prepare Materials for the building of the Temple.

Cyrus having set all things in order at *Babylon*, returned through *Media* into *Persia*, to his Father *Cambyses*, and his Mother *Mandanes*, who were yet living; and from thence returning again into *Media*, he married the only Daughter and Heir of *Cyaxares*, and for Dowry, had the whole Kingdom of *Media* given him with her; and when the Marriage was finished, he presently went his way, and took her with him; and coming to *Babylon*, from thence he sent Governors into all his Dominions; into *Arabia* he sent *Megabyzus*; into *Phrygia the Greater*, *Artacaman*; into *Lydia* and *Ionia*, *Cbrysantas*; into *Caria*,
VOL. III. H *Adufius*;

Adusius; into *Pbrygia Hellepontiacæ*, or the *Leſs*, *Pbarmicbas*; but into *Cilicia*, and *Cyprus*, and *Papblagonia*, he ſent no *Persians* to govern them, becauſe they voluntarily, and of their own accord, took his Part againſt the King of *Babylon*; yet he cauſed even them alſo to pay him Tribute.

Cyrus having ſpent one whole Year with his Wife in *Babylon*, gathered thither his whole Army, conſiſting of one hundred and twenty thouſand Horſe, and two thouſand Iron Chariots, and ſix hundred thouſand Footmen, and having furniſhed himſelf with all neceſſary Proviſions, he undertook that Journey wherein he ſubdued all the Nations inhabiting from *Syria* to the *Red Sea*.

The time that *Cyrus* enjoyed in Reſt and Pleaſure after theſe great Victories, and the Attainment of his Empire, is generally agreed upon by all Chronologers to have laſted only ſeven Years; in which time he made ſuch Laws and Conſtitutions, as differ little from the Ordinances of all wiſe Kings, that are deſirous to eſtabliſh a Royal Power to themſelves and their Poſterity, which are recorded by *Xenophon*.

The laſt War, and the end of this great King *Cyrus*, is diverſly written by Hiſtorians: *Herodotus* and *Juſtin* ſay, that after theſe Conqueſts, *Cyrus* invaded the *Maſſagetes*, a very warlike Nation of the *Scythians*, governed by *Tomyris*, their Queen; and that in an encounter between the *Persians*, and theſe Northern Nomades, *Tomyris* loſt her Army, together with her Son *Spargabiſes* that was the General of it. In Revenge whereof this Queen making new Levies of Men of War, and proſecuting the War againſt *Cyrus*, in a ſecond ſore Battle, the *Persians* were beaten, and *Cyrus* was taken Priſoner, and that *Tomyris* cut off his Head from his Body, and threw it into a Bowl of Blood, uſing theſe Words. *Thou that haſt all thy time thiſted for Blood, now drink thy fill, and ſatiate thyſelf with it.* This War, which *Metaſthenes* calls *Tomyrique*, laſted about fix Years.

But more probably this *Scythian War* was that which is mentioned before, *Cyrus* made againſt the *Scythians* after the Conqueſt of *Lydia*, according to *Cteſias*, who calleth *Tomyris*, *Sparetha*, and makes the end of it otherwiſe, as you may ſee before.

The ſame *Cteſias* alſo recordeth, that the laſt War which *Cyrus* made was againſt *Amarbæus*, King of the *Derbitians*, another Nation of the *Scythians*, whom, tho' he over came in Battle, yet there he received a Wound whereof he died three Days after.

Strabo alſo affirmeth, that he was buried in his own City of *Pasagardes*, which himſelf had built, and where his Epitaph was to be read in *Strabo's* Time, which he ſaith was this;

O, vir, quicumque es, & undecunque advenis, neque enim te adventurum ignoravi: Ego ſum Cyrus, qui Perſis Imperium conſtitui; puſillum hoc Terræ, quæ meum tegitur Corpus, mihi ne inideas. O thou Man, whoſoever thou art, and whenſoever thou cometh, for I was not ignorant that thou ſhouldeſt come: I am Cyrus that founded the Perſian Empire: Do not envy unto me this little Earth with which my Body is covered.

When *Alexander* the Great returned from his *Indian* Conqueſts, he viſited *Caſagardes*, and cauſed this Tomb of *Cyrus* to be opened, either upon hope of great Treſure, ſuppoſed to have been buried with him, or upon a deſire to honour his dead Body with certain Ceremonies; when the Sepulchre was opened, there

there was found nothing in it, save an old rotten Target, two *Scythian* Bows and a Sword. The Coffin wherein his Body lay, *Alexander* caused to be covered with his own Garment, and a Crown of Gold to be set upon it.

Cyrus finding in himself that he could not long enjoy the World, he called unto him his Nobility, with his two Sons, *Cambyfes* and *Smerdis*, and after a long Oration, wherein he assured himself, and taught others, about the Immortality of the Soul, and of the Punishments and Rewards following the ill, and good Deservings of every Man in this Life; he exhorted his Sons, by the strongest Arguments he had, to a perpetual Concord and Agreement. Many other Things he uttered, which makes it probable, that he received the Knowledge of the true God from *Daniel*, whilst he governed *Susa* in *Persia*; and that *Cyrus* himself had read the Prophecy of *Isaiah*, wherein he was expressly named, and by God pre-ordained for the Delivery of his People out of Captivity; which Act of delivering the *Jews*, and of restoring of the holy Temple, and the City of *Jerusalem*, was in true Consideration the noblest Work that ever *Cyrus* performed. For in other Actions he was an Instrument of God's Power, used for chastising of many Nations, and the establishing of a Government in those Parts of the World, which yet was not to continue long: But herein he had the Favour to be an Instrument of God's Goodness, and a willing Advancer of his Kingdom upon Earth, which must last for ever.

Cyrus had issue two Sons, *Cambyfes* and *Smerdis*, and three Daughters, *Atossa*, *Meroe* and *Artistona*. At his Death he bequeathed his Empire to his eldest Son *Cambyfes*, and appointed *Smerdis* his younger Son, to be *Satrapa*, or Lieutenant of *Media*, *Armenia*, and *Cadusia*. He reigned about one and thirty Years, and died aged seventy.

The *Greek* Historians wholly ascribe the Conquest of *Babylon* to *Cyrus*, because that he commanded the Army in Chief; yet the Scriptures attribute it to *Darius*, King of the *Medes*, whose General *Cyrus* was: For when *Babylon* was taken, and *Belshazzar* slain; it is said, *Dan. v. 31.* that *Darius* the *Median* took the Kingdom, being about sixty two Years old. It was *Darius* also that placed Officers over the several Provinces thereof, as we read, *Dan. vi. 1, 2.* *It pleased Darius to set over the Kingdom a hundred and twenty Princes, which should be over the whole Kingdom, and over these, three Presidents, of whom Daniel was the first, &c.* And thus was it prophesied by *Isaiah* long before; *Behold! I will stir up the Medes against them, &c.* and by the Prophet *Jeremiah*, the Lord hath raised up the Spirit of the King of the *Medes*: For his Device is against *Babylon*, &c. *Jer. lv. 11.* And again, *Verse 28.* *Prepare against her the Nations, with the King of the Medes, the Captains thereof, and all the Rulers thereof, and all the Land of his Dominion.*

But certain it is, that the Honour of that great Victory over *Babylon* was wholly given to *Cyrus*, who was the Instrument pre-ordained, and fore-named by God himself: not only for this Action; but also for the Delivery of his Church: Yet *Daniel* makes it plain, that himself not only lived a great Officer under King *Darius*, but that he continued in that Estate to the first Year of *Cyrus*, which was not long after, which also was the Year of *Daniel's* Death.

As for the Age of *Cyrus*, we are beholden to *Tully* for it; who in his first Book *de Divinatione*, cites it out of one *Dionysius*, a *Persian* Writer, in this

manner. The Sun (said *Dionysius*) appeared unto *Cyrus* in his Sleep, standing at his Feet, which, when *Cyrus* thrice endeavoured to take in his Hands, the Sun still turned aside, and went away: and the Magi, who were the learned Men amongst the Persians, said that by his thrice offering to take hold of the Sun, was portended to him that he should reign thirty Years; which came to pass accordingly: For he lived to the Age of seventy Years, and began not to reign till he was Forty.

In the first Year of *Belsazzar*, *Daniel* had the Vision shewed him of the four Beasts, signifying the four Monarchies; and of God delivering over all Power and Sovereignty to the Son of Man, *Dan. vii.*

In the third Year of *Belsazzar*, the Vision of the Ram, and Goat, foreshewing the Destruction of the Persian Monarchy by *Alexander* the Great, and the great Misery which *Antiochus* should bring upon the People of God was shewed to *Daniel*, living then at *Susa*, in the Province of *Elam*, upon the Bank of the River *Ulai*, which environed the Castle of *Susa*, and parted the Provinces of *Susa* and *Elemais*, *Dan. viii.* whence we may collect, that at that time the Province of *Susa* was not in the Hands of the *Medes* and *Persians*, but of the *Babylonians*, under whom *Daniel* then lived.

Darius the Mede, Son of *Cyaxares*, or *Abasuerus* the Son of *Astyages*, took upon him the Kingdom, which was delivered over to him by *Cyrus*, the Conqueror, *Dan. v. 31.* and *ix. 1.* The Angel, in this first Year of his Reign, is said, to have confirmed, and strengthened him in his Kingdom, *Dan. xi. 1.* After which he reigned two Years.

Towards the End of the first Year of *Darius* the Mede, the seventy Years of the *Babylonish* Captivity expired, which began under *Jehoiakim*, in the first Year of *Nebuchadnezzar*, at which time God promised they should return into their own Country, *Jer. xxix. 10.* Thus saith the Lord, that after the seventy Years be accomplished at Babylon, I will visit you, and perform my good Word towards you, in causing you to return to this Place. Upon Consideration of which very Time, now so near approaching, it was, that *Daniel* poured out that most fervent Prayer for the Remission of his own Sins, and of his People's; and for that promised Deliverance out of their Captivity; Whereupon the Angel *Gabriel* brought him an Answer, not only concerning this, but also the spiritual Deliverance of the Church to be wrought at last by the Death of the *Messiah*, uttering that most famous, and memorable Prophecy of the seventy Weeks, *Dan. ix. 16.*

The *Samaritans*, by the means of some Courtiers about *Cyrus*, whom they had bribed for that purpose, disturbed the *Jews* in their Building of the Temple, *Ezra iv. 5.* Whence proceeded that three Weeks Mourning of the Prophet *Daniel*, which Fast he began about the third Day of the first Month, in the third Year of *Cyrus*, *Dan. x. 1, 4.* After which, upon the four and twentieth Day of the first Month, that Vision of the Kings of *Persia*, of *Alexander* the Great, and his Successors, and their Kingdoms, was shewed and revealed unto *Daniel*, as he stood upon the Bank of *Hiddikel*, or *Tygris*; all which is contained in the three last Chapters of *Daniel*; which (as may be collected out of the close thereof) was the last Vision that ever he had, and that but a little before his Death.

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